A SERMON

PREACHED AT

St. *GEORGE*'s CHURCH

HANOVER SQUARE,

On Sunday February 17, 173$\frac{3}{4}$.

To recommend the Charity for eſtabliſhing the New Colony of *GEORGIA*.

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Publiſhed at the Requeſt of the Right Honourable the Lord Viſcount TYRCONNEL, the Honourable Colonel WHITWORTH, Church-wardens, and Several of the Pariſhioners.

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Deut. Chap. xv. Ver. 11.

The Poor shall never cease out of the Land; therefore I command thee saying, Thou shalt open thy hand wide unto thy Brother, to thy poor, and to thy needy in thy Land.

NO Motive can influence a grateful mind to a generous compassion for the poor more than the words of my text. The Nature of Society is such that it could not flourish or be preserved, unless God had appointed various conditions among men, and united them together by an exchange of advantages. Habits of labour give ease and chearfulness to the severest employments, which none could perform, unless inured to them by early and constant practice. Some again improve their abilities, and call forth those Inventions which add the comforts and conveniencies to the necessaries of life. The Creator *hath opened his hand and filled all things living with plenteousness* (a), if men will, by proper industry, gather the harvest which he hath sown. A few are placed in leisure from such low diligence, to cultivate their minds, to be enabled to see wherein the common good consists, to make right laws, and protect all, by a due execution of them, in the enjoyment of the fruits of their patience; to instruct and educate and guide men to happiness in the paths of virtue and religion. Honour and respect will be given to each of these orders in a people, as it most contributes to the general prosperity and welfare. *Plato* and *Tully* and St. *Paul* have rea-

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(a) Psal. 145. 16.

ſoned on ſociety, after the ſame manner and almoſt in the ſame Words, from the ſimilitude of a body and its members, all mutually neceſſary and contributing to the Happineſs of the whole. Labour and different abilities are the portion which God hath beſtowed on all men, various indeed not only in their kind, but in degrees. Yet that which ſeparates ſociety into its numerous conditions, is not ſo much the talents themſelves, as the diſcreet improvement of them, and then enjoying the encreaſe by diſcreet frugality. Though ſome ſquander it immediately in ſelf-gratifications, yet others treaſure *it up with a* ſelf-denying *fondneſs for their offſpring.*

Poverty and the recompence of reward placed before it, are the parents of every invention, awaken the ingenuities of the mind, and the dexterities of our ſtrength. Without this all the elegancies and enjoyments of the rich; all that pleaſes the natural taſte for harmony, decency and order; all the aſſiſting arts of wiſdom and knowledge; all that raiſes the beſt governments into a more rational condition than a clan of Indians, would be unknown. 'Tis therefore wiſe and benevolently ordained that the *poor ſhould never ceaſe out of the land.* But God deſires the happineſs of all his creatures, tho' not equal happineſs to all; as *Elihu* ſpeaketh to *Job, He accepteth not the perſons of Princes, nor regardeth the rich more than the poor; for they all are the work of his hands* (a). Since Poverty therefore is for the general advantage, God hath juſtly enjoin'd thoſe in affluent Circumſtances to watch over the induſtrious, to return, in real Gratitude to thoſe below them, all the offices of kindneſs and tenderneſs, to guide and encourage their labour, compaſſionate them in diſtreſs, relieve them in ſickneſs, and guard them from injury and inſult. *That your abundance,* in the words of St. Paul, *may be a ſupply for their wants, that* in ſome ſort *there may be an equality* (b).

Let

(a) Job 34. 19. (b) 2 Cor. 8. 14.

Let us therefore as we have opportunities do good unto all men. An opportunity is now offered to you of doing good in a way as truly useful, as uncommon. And that you may not neglect it; I design to mention some of those inducements which should incline us to be merciful to the poor in general.

And *secondly* shew, That the method now proposed to you should in a very particular manner affect our hearts, as we are men and *Englishmen*, as we are protestants and Christians.

The *first* consideration which I shall mention is that we are form'd with natures to delight in doing good, and love each other.

God made man a social creature, and actuated his heart with various affections; Some tending to preserve himself; some those most nearly intrusted to his care; and some regarding the prosperity of the whole. Having these duly balanced is the perfection of our natures; loving this moral harmony and enjoying it is the perfection of our hearts. To preserve the first is the duty and authority of Reason and Conscience; the other its end, and an immediate reward. There is a resemblance between the constitution of the intellectual and material world. In the heavens every habitable Globe hath a Motion impreſt on itself strongly urging it to pursue its own direct path for ever, but is for ever bended towards the sun by their mutual tendency. From the union of these differing forces each body enjoys light and warmth to unfold and ripen all the varieties of bounties with which it is enriched. But if they separate, the sun would be only a barren fire, the others filled with darkness and desolation.

Cicero observes that the reason why we were formed, pleased and able to admire the beauty and regularity in the heavenly bodies, was to admonish us to imitate their constancy and order in the nobler beauty of a worthy behaviour. There is a philter, says one of the *Fathers*, placed in the human breast which

which makes men love each other. The gratifying an affection is happineſs: the ſtronger it is, the more delightful the indulgence. The warmeſt which God hath kindled in our boſoms, is the inclination of doing good, and reverencing our ſpecies; and whilſt we are aiming at the felicity of others, we enjoy not only the moſt worthy, but moſt exquiſite ſatisfaction. All who have experienced it, confeſs they feel the truth of that ſaying of our Lord, that *it is more bleſſed to give than to receive*(*a*). Thoſe miſtake their own views in life who ſquander away their fortune to purchaſe a vain ſhadow of reſpect from a falſe magnificence and the flutter of faſhion and ſhew. There is no true magnificence but in a generous Character; and there is nothing beloved but goodneſs, or what reſembles and ſeems to flow from it. Parents feel this joy in the moſt diſagreeable and painful circumſtances. Friends run with ardour into dangers for their friends, and all applaud the behaviour. Be thou the friend of man (and who deſerves the name that is not ſo?) and thou wilt own the tranſport of ſerving him. Doing good employs infinite Wiſdom and Omnipotence through Eternity; Cannot that which gives happineſs to the Almighty give it us alſo? Nothing but a long indulgence of the private affections could weaken this natural inclination, as contrary forces deſtroy each other. The propenſions of our hearts as well as the activities of our bodies may by early practice, or diſuſe, be ſo ſtrengthened or diminiſhed, that either may almoſt ſeem the only affection belonging to it, or not belonging to it at all. And thus a cheriſhed attention to a little ſelfiſhneſs, be it of pleaſure or of gain, and falſe education from the beginning, can quench the light of goodneſs kindled in our natures, as his image, by the Infinite Goodneſs that formed them. He that hath early practiſed beneficence will acknowledge that the giver is at leaſt equally the gainer. When hearts are in uniſon of kindneſs, the joy that vibrates in one communicates

(*a*) Acts 20 35.

municates to the other alſo, But the longer men defer their acquaintance with the tranſports of doing good, they will the leſs deſire them. Age, which weakens every other paſſion, encreaſes that for an uſeleſs love of money. Men become fondeſt of an abundance of the good things of this life, when they are leaſt able, have leaſt time, and it is leaſt becoming to enjoy them. Such love of money is a ſuperſtition ſeparated from religion. 'Tis a reſting in the means without regarding or valuing the end. He who puts off his alms and his repentance till his death-bed, will find his inclination faint and turned from performing either. If he does, they rather oftner flow from fear than a right mind, and give as little comfort as they ſhew worthineſs. It declares indeed that they always knew their Duty; atones not for their fault, but proves they were ſelf-condemned. The beſt affections of our temper muſt be nouriſhed by right education, as well as our underſtandings. He that neglects both, will loſe both. 'Tis exerciſe gives ſtrength and health. He that reaſons moſt frequently becomes the wiſeſt, and moſt enjoys the pleaſures of wiſdom. He who is moſt often affected by objects of compaſſion in poetry, hiſtory, or real life, will have his ſoul moſt open to pity and its delightful pain and duties. So he alſo who practiſes moſt diligently the offices of kindneſs and charity, will by it cultivate that diſpoſition from whence all his pretence to perſonal merit muſt ariſe; his happineſs in this life and thro' eternity.

Let us now ſee how this command, written on our hearts by the Author of our natures, is enforc'd by revelation. When the whole of religion is ſumm'd up in a few words, this is always a chief branch of it. *What doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?* ſays a prophet (*a*). It conſiſts in a *faith which worketh by Love* (*b*). *The end of the commandment is Charity*

(*a*) Mic. 6. 8. (*b*) Gal. 5. 6.

Charity, (*a*) ſays St. *Paul*. *Pure Religion and undefiled before God and the Father, is this, to viſit the fatherleſs and widows in their affliction*, ſays St. *James* (*b*).

This temper and behaviour enters into the ſcripture characters of every righteous man; 'tis that for which they are beloved whilſt living, lamented and remember'd when dead. 'Tis the expected fruit and proof of our love, our faith, our obedience to God. Our Lord who came to reſtore our natures to their original perfection, gave this as his new commandment, appointed this as the mark by which men ſhould know his diſciples, *if they have love one for another* (*c*). If alas we are to examine by this rule who are real Chriſtians, amidſt the mutual miſrepreſentations and calumnies, envyings and revilings of men in different, ſometimes in the ſame communion; if we view the injuſtice and oppreſſion, the ſecret arts of avarice, or indiſguiſed rapine, the extravagance of ſelfiſhneſs, and the inſenſibility to the wretchedneſs of others in common life, where would his true diſciples be found?

No duty hath higher rewards promiſed to it; the favour, the mercy, the bl ſſing of God attends the merciful to the poor, ſay the Prophets, Apoſtles and our Lord. Succeſs in all their undertakings, length of tranquillity, protection from danger, deliverance from evil; ſtrengthening in the bed of languiſhing, and comfort on the bed of ſickneſs; compaſſion in their diſtreſs, a bleſſing on their poſterity, a treaſure that ſhall not fail, every valued poſſeſſion here, and everlaſting felicity hereafter, are repreſented as belonging to them in the affecting eloquence of Scripture. Such various force of phraſe is there uſed as muſt ſubdue the heart, or prove it loſt to all ſenſe of humanity as well as Religion. Every threatning of the Goſpel alſo is denounced againſt thoſe, who by the voice of nature are declared the moſt odious

(*a*) 1 Tim. 1. 5. (*b*) Jam. 1. 27. (*c*) John 13. 35.

dious, the unmerciful. *He shall have judgment without mercy who hath shewed no mercy* (a.) The mercy of God is the only confidence and hope of the most upright among men. Who dares then omit any opportunity of shewing his sense that he wants, and his desire to deserve it? What variety of wretchedness doth *Job* denounce against those who have not only oppressed, but forsaken the poor? How miserable are the consolations that the splendour of unbenevolent riches can bestow! The possessors enjoy not the only true enjoyment of this life, and are often seduced by their flattery to lose all hopes in any other; tho', when distributed by charity, they would become a means to encrease their felicity in both. How upbraiding is the sarcasm mentioned in the parable of the rich man and *Lazarus*? *Son, remember that thou in thy life time receivedst thy good Things* (b). Despicable good Things indeed! the squandring his fortune in the pomp and vanity and vexation of luxury, which is never praised and esteemed even by those who surfeit with his unreligious generosity. But with what pious boasting doth *Job* draw consolation in his misfortunes from the consciousness that he deserved well of the unhappy during his own prosperity? *When the ear heard me it blessed me —— because I delivered the poor —— the fatherless and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widows heart to sing for Joy* (c).

Bounty to the poor is represented as the most acceptable gratitude to God, *for with such sacrifices he is* always *pleased* (d). *What reward can we render unto the Lord for all his benefits*? A sense of them. If bounty deserves our praise and thanksgiving, can we be mean enough not to desire to merit them our selves? and be as *Nazianzen* says Θεος απα-

 χαριτι

(a) Ja. 2. 13. (b) Luke 16. 25. (c) Job 29. 11, 12,

χωρις, a God to the unfortunate ? A ſtrong expreſſion indeed, but tho' hard in our language was inoffenſive in his own. This the Scripture aſſures us muſt make our moſt ſacred performances accepted. Devotion is deſigned to implant in us a reſemblance of the goodneſs we adore, and we muſt worſhip by imitating him : By deeds as well as ſounds. Prayers like faith without works are dead. Alms are repreſented as a ſacrifice that purifies men from iniquity, and atones for offences. *Daniel* adviſes the king he had ſentenc'd, to endeavour to ſoften the Divine Judgments by works of mercy. But we muſt remember, that they can never be effectual, till by repetition they create within the habit and temper of Charity ; and thus become real means to purify the heart. No ſacrifice can avail for thoſe that continue in tranſgreſſions, nor can the moſt extenſive and beſt placed generoſity. Charity will cover a multitude of ſins that are paſt, none that are retained. But a conſtant practice of this duty will extinguiſh the narrow ſpirit which ever accompanies and occaſions vice. For vice generally is ſelfiſhneſs ; and a diſregard to what others feel, if themſelves are but amuſed for a cruel moment. 'Tis purſuing unexamined indulgences, recommended by faſhion and fancy, tho' the conſequences are ruin and infamy, tho' they ſcatter firebrands and death around them. But *love is the fulfilling of the law (a)*. As from light every colour is ſeparated by the different ſurfaces of bodies, which reunited compoſe whiteneſs again ; ſo from benevolence by the different relations in life every duty is ſeparated and deduced ; which reunited compoſe again the Grace of Chriſtian Charity. Without this therefore nothing can make us acceptable in the ſight of God. 'Tis his infinite Goodneſs that conſecrates his other attributes, and makes thoſe, which without it would have been dreadful, adorable. This in him demands our love and thankſgiving. This he requires in us, as our love

and

and gratitude and ſervice. Endeavouring to imitate him is the ſincereſt praiſe. God would not love himſelf, if he did not love thoſe that reſemble him in his imitable perfections.

Penetential devotions alſo are only valuable when accompanied with bounty; and a Prophet aſſures us, that the faſt which God hath choſen conſiſts in Kindneſs to the poor. The firſt Chriſtians obſerved a weekly religious frugality, that by ſaving from their own gratifications, they might be enabled to give more largely to the needy. Seaſons appointed for retirement from the expenſive pleaſures and hurry of the world give calmneſs and leiſure for conſideration. *'Tis better ſometimes to go to the houſe of mourning than the houſe of feaſting*(*a*). Recollecting the diſtreſs of others, and feeling by a voluntary ſelf-denial what many conſtantly feel, tho' they labour honeſtly and diligently; to place ourſerlves by ſerious reflections in their Circumſtances, and ask how we ſhould then think it right that the rich ſhould diſpoſe of their ſuperfluities, may make even pride and vanity bluſh at their unneceſſary indulgences. Thoughtleſneſs is the blindleſs of the heart, which prevents men from ſeeing their neglect of many duties of humanity, which would be inſupportable careleſſneſs if beheld. The ſobriety and withdrawing from coſtly amuſements may contribute at leaſt to enlarge, if not make up their Charity. For the greateſt fortunes have ſometimes proportionable demands. *When goods encreaſe, they are encreaſed that eat them; and what good is there to the owners thereof, ſaving the beholding them with their eyes* (*b*)? Such therefore may not have at command ſo much perhaps as thoſe who are leſs envied, but have more real affluence; and may without this art to aſſiſt them in doing good, loſe that joy for which alone life is worth accepting.

Laſtly, To learn in the ſtrongeſt manner the value our Lord places on bounty to the wretched, read the de-

(*a*) Eccleſ. 7. 2. (*b*) Eccleſ. 5. 11.

deſcription of the laſt great day. What is his inquiry into our conduct then? is it not wholly concerning our kindneſs and diligence in relieving the various diſtreſſes of human nature? By the fruits every principle of action alone is known; and if the behaviour is right, the Chriſtian Graces actuate the heart. The end of our faith is love. If we repreſented to ourſelves by the eye of faith our Lord coming in the Majeſty of Judgment and Mercy; Heaven and Earth aſſembled around him; all in awful ſilence waiting till he pronounces the juſt and impartial ſentence on every man that ever lived; and ask ourſelves what thought and wiſh muſt agitate our minds in that ſolemn moment, when the very beſt muſt rejoice with fear; we ſhall confeſs that, in the ſilence and bitterneſs and confuſion of an ill timed repentance, we ſhould lament the ever having omitted one opportunity of doing good. Remember, that 'twill then be ſome aggravation of thy uncharitableneſs that thou waſt this day reminded of what thou wouldſt in that important criſis uſeleſsly deſire. How terrible is the thought that Goodneſs itſelf is obliged to condemn thee! Thus our Natures and the Goſpel (both of them the voice of God) injoin the duties of benevolence in general.

I come now to propoſe to your conſideration ſome peculiar motives to induce you to perform the duty on the preſent occaſion, as you are Men and *Engliſhmen*, Proteſtants and Chriſtians.

No Beneficence can be more laſting in its nature, or more ſerviceable to the poor themſelves, and therefore none can be more agreeable to a generous mind. Relieving preſent hunger indeed is neceſſary, but in a few hours the want returns, and the Duty is to be repeated. Employing the poor in ſome Induſtry which cannot but be ſucceſsful, is ſecuring them happineſs, and enabling them to hand it down to their poſterity; as a Magnet communicates its force to a ring of iron, which is enabled to ſuſtain a ſecond, and

(*a*) Rom. 13. 10.

and that another, thro' a long descending series. The peopling new Colonies with the industrious, who, tho' desirous of work, are unemployed, was always esteemed humanity to the necessitous, and new strength to the Parent Nation. 'Tis removing out of temptation those who might probably have had no means for a livelihood, but rapine, violence and disorder. 'Tis making those useful to the whole, who by idleness might have been debauched, and by want embolden'd to injure, perhaps our selves, or those we love better, our dearest friends and relations. 'Tis cultivating a country by them, whose soil and climate produce the greatest abundance, and yet where the fewest necessaries of life are wanting. No settlement was ever before established on so humane a plan. Slavery is absolutely proscribed from this Colony; the misfortune, if not the dishonour of other plantations. Let avarice defend it as it will, there is an honest Reluctance in humanity against buying and selling, and regarding those of our own species as our wealth and possessions. Those who direct this Charity have, by their own Choice in the most open and disinterested manner, made it impossible for any one among them to receive any advantage from it; besides the consciousness of making others happy. Voluntary and unpaid directors as is seen in our hospitals) carry on their designs with honour and success. Such associations of men of leisure and fortune to do good, is the glory and praise of our Country. We read that some of old left their Families to plant new nations, but they were driven from their homes by oppression and distress; or made themselves Princes of the cities they founded. But to lead the unhappy into a land flowing with all the comforts of life, without a Possibility of outward reward; to run the greatest danger, and despise every expence, is a virtue as little to be expected in an age so often named degenerate, as unexampled in those as often and as reasonably called heroick. Who that considers the hu-

humanity of this undertaking, can refuſe to applaud their labour, by aſſiſting them?

As *Engliſhmen*, we muſt recollect, that 'tis our trade and our free conſtitution, that makes us ſo powerful, ſo admired, and envied in *Europe*. With us there can be no oppreſſion, *no leading into captivity*; would to God therefore there was *no complaining in our ſtreets*. By obſerving what bleſſings traffick hath beſtowed on this Iſland, other nations have been excited to try the ſame method of becoming great. But we need not fear their rivalry. Trade is a plant which will not thrive but in places warmed and cheriſhed by civil and religious liberty. It may flouriſh for a time, under the influence of a wiſe and well diſpoſed Prince in abſolute governments, but like ſouthern trees tranſplanted from their natural climate, it will be ever ſubject and expoſed to ſuch blaſts and tempeſts as may in a moment deſtroy it. 'Tis the ſecurity of poſſeſſions by voted laws, that can alone ripen its Fruits, or extend its branches. 'Tis the conſolation of being permitted to follow undiſturb'd the dictates of Conſcience, which can incite the diſtreſs'd to fly to any country as to their haven, from ſtorms of perſecution at home. If our neighbours would rob us of the nouriſhment of trade, from whence alone there is health and ſtrength to our invaluable conſtitution, we ought to be as vigilant to enlarge and ſecure it. This is the intention, and muſt be the conſequence of this Colony. There thoſe materials for our manufactures, that are now annually purchaſed at a great Expence, will be cultivated. The climate can produce them in perfection, if we encourage and aſſiſt, by our Charity, thoſe to ſettle there who underſtand their management. Every branch of manufactures from whence the wealth and power of this Nation have ariſen, is the reward of its hoſpitality in receiving ſtrangers among us. From the like ingenuity of foreigners, who now deſire to be eſtabliſhed in the new Colony, ſilk and

cotton,

cotton, flax and naval ſtores, dying-drugs and medicine, wine and oil, and all the fruits that require warmer ſuns and more conſtant skies, may there be manured with eaſe, and reaped in plenty. Our People will be maintained in honeſt induſtry at home, by their purchaſing the conveniencies of life from hence with their unwrought products; which here will be faſhioned thro' numerous arts into uſe. The proſperity and dignity of *England* are concerned in giving ſucceſs to ſuch undertakings. *Caſt thy bread on the waters, for thou ſhalt find it after many Days.* (*a*) The expence contributed in this caſe, is like the disburſements for tilling the land, and buying ſeed; and we ſhall be repaid if we will wait for harveſt. In every *Engliſh* Plantation the ſame love for liberty that is our diſtinguiſhing ſpirit is infuſed; and the ſame plan of conſtitution tranſcribed, which is our happineſs and our boaſting. But it is in none ſo amiably copied as in this. The name of ſlavery is here unheard, and every inhabitant is free from unchoſen maſters, and oppreſſion. In future Ages when theſe climates ſhall be fully peopled, and thro' the revolutions of time become conſiderable in power and riches, theſe children of *England* will bleſs their mother country who educated them under the government of *Laws*; and made the united reaſon and common good, not caprice and falſe grandeur, the rule of their obedience. Who that loves and feels the honour and privilege of being an *Engliſhman*, but muſt have his heart touched with theſe conſiderations?

This Charity is recommended to us as proteſtants, becauſe it is peculiarly deſign'd to relieve and refreſh the perſecuted; and ſettle in this Colony thoſe who are forced to leave their native country, for the ſake of their *Religion* and *Virtue*; the laſt of which will ſoon be given up by all who give up its beſt ſupport, and nobleſt branch, the former. This is giving.

ing to *a disciple in the name of a disciple*; and our blessed Saviour and Judge says, that what is done to the *least of his brethren*, he will esteem as done unto himself. Shall not a pure and undefiled Religion undefiled by oppressing men's Consciences, and by persecution, be as zealous to support, as Idolatry and Superstition to destroy those who desire to obey God rather than man? The Parliament hath given us an approbation of this Design by their bounty to it; an example that all who value the blessing of religious liberty should rejoice to follow. Let us gladly shew a regard to our Brethren driven from their homes by the tyranny of their Princes; Princes themselves slaves to popish bigottry; who are weak enough, and wicked enough to dispeople their countries at its command; but we may gain by our Virtue what they lose by their Cruelty, which they blasphemously call piety and religion. God hath, to reward hospitable nations, hid from the eyes of the oppressor this truth, that the numbers of subjects happy by their ingenuity, labour and honesty, is the only Wealth and only Glory of every Government. *England* is at the head, and therefore should be the Defender of the whole Reformation. Its love for it can be proved by no nobler Instance than protecting and rewarding all who suffer for it. And no reward so valuable as transplanting them into possessions, and giving them a property in one of the finest parts of the world, where they may enjoy their labour, their families, their consciences. Such a supply of their necessities would shew a zeal consecrated by Charity and Knowledge. The church of *England* is there established in the same purity as at home; and care will be taken that every person belonging to it shall be brought up in *the nurture and admonition* of our Lord. But there also a full and free toleration will be inviolably secured for those whose education, prejudices and scruples incline them to worship God in

a way they think more agreeable to his will. The most applauded scheme of Government, is that which not only punishes men when guilty, but is diligent so to form and educate and watch over the people, that none shall be guilty. This great end was no where ever accomplished (which seems a theory and wish of a Philosopher and not a reality) till Christianity was interwoven into civil government; and its religion taught, and the practice of holiness and righteousness supported and encouraged by the authority of Laws. And this is the view which will be ever regarded, and pursued in this new settlement. Publick and constant instruction in the knowledge and love of God, in the necessity and value of a redemption from impiety and wickedness, in the duty of doing good not only to the family of faith, but to all men, under the expectation of everlasting life, was a blessing unknown to the world till commanded and instituted by our Lord Jesus Christ; tho' most worthy of God and most necessary to man. So necessary for the righteousness, and consequently the happiness of mankind, that there can be no truer charity than endeavouring and praying that this his Kingdom of discipline to holiness and piety may come, and be extended through all the earth, to prepare and conduct them to his Kingdom of Glory. And to encourage our pious labour, we have the sure word of prophecy that one day the Kingdoms of the earth shall submit to his Religion, and become his real subjects. Let us in the *last* place see

How this method of doing good now proposed unto you, will contribute to it.

This Colony is placed near many *Indian* Nations which are still plunged into the meanest Idolatries, busied in dishonest Superstitions, and deprived by ignorance and fears of the comforts of a life civilized by instruction and laws. The trustees of this Charity resolve to watch over the Virtue and Religion of the people committed to them. All will

be there permitted to worſhip God according to their conſcience, but none to live without a regard to God and Conſcience. They hope to *make the light* of this ſettlement *ſhine before* their neighbours, *that they may glorify their Father which is in Heaven*. The force and eloquence of this ſilent argument for Chriſtianity will convert thoſe who cannot ſo well feel the force of other reaſonings; tho' no other will be omitted, as Opportunities to enlighten their minds, and friendly meetings ſhall offer. 'Tis a prophane obſervation, often repeated in converſation, that introducing our Religion among *Indians* will diſturb theſe well meaning people, and deſtroy their ſimplicity of manners and their innocence. What diſhonour to our Lord and his holy Religion! *but we have not ſo learnt Chriſt*. What St. *Peter* obſerves is undoubtedly true, that the Father of mercies is no reſpecter of perſons, but in every nation *he that feareth God, and worketh righteouſneſs, is accepted of him* (*a*). But alas, if we read the Hiſtories of the world before the coming of our Saviour, or behold at preſent thoſe Countries where *the ſun of righteouſneſs* hath not *yet riſen with healing in it its wings*, we ſhall confeſs that amidſt Idolatry and Superſtition, both which united to encourage cruelty and debauchery, ſcarcely any but in *Judea* had knowledge or inducements to fear God and work righteouſneſs; and that no other name hath been given among men, but that of our Lord Jeſus Chriſt, whereby they can be ſaved; none but his Religion, plainly teaching us the nature of the Governor of the world, that he can alone be ſerved by imitating his goodneſs, and ſupporting men during their growth in grace againſt the temptations of the world, by the nobleſt of all motives his favour through eternity. So far will Chriſtianity be from corrupting them, that cor-

(*a*) Act. 10. 35.

corruption here at home arises from nothing but a secret disbelief, or doubt at least of Christianity, and then we must not wonder it hath no real or so little influence. Those who bear and boast of the name, are not always the disciples of our Lord. *By their fruits only you can know them.* Custom and Education, fashion and interest make such sometimes appear in publick assemblies, and call our Saviour Lord, Lord, but he will disown them before his Father which is in heaven. The establishment of meer nominal Christianity in this Colony can do them no good, nor us. Making them assume the name to imitate the manners of those that in vulgar phrase are called by that sacred abused appellation, is doing dishonour to our Lord, and no good to them. But if true Christianity be there practised as well as taught, if men be constantly exhorted to live in holiness and righteousness, if they really become more human, more benevolent, more neighbourly; if they are more chaste, sober, honest and diligent, if they appear with a Piety adorned by cheerfulness and good nature, and in every respect better than they would have been without its instruction and discipline, converting the *Indians* thus to the Religion of our Lord, will not only be the best charity, but the sincerest piety in all that contribute to it. No care will be there wanting effectually to make all shew by its fruits the goodness of the tree that produces them, and invite all to love and value the faith which they see renders its true Believers not only happy, but, as much as humane nature can be, worthy to be so: and by removing all Offences prepare their hearts to receive an instruction in that Religion, which alone is agreeable to God, and a Service fit for reasonable creatures. This sure is unable to corrupt, but must perfect their innocence by the knowledge of the only object of a rational worship, and the only motive to support virtue in its struggles here, that is worthy its regard. May God give his success to this infant people in proportion as

they

they deſerve it by holineſs and virtue. Nothing promiſes fairer to make Chriſtianity exrend its Light and warmth, to diſſipate the ignorance, and cheriſh among them the charities and civilities, as well as righteouſneſs, that accompany true religion and knowledge. And who will be diſinclined to contribute and try at leaſt what Service it will be for this beſt purpoſe, that remembers theſe affecting Words, *They that turn many to righteouſneſs ſhall ſhine like the ſtars for ever and ever.*

FINIS.